

256  
THE  
EQVALL

WAYES OF GOD:

TENDING TO  
THE RECTIFYING  
OF THE CROOKED  
WAYES OF MAN.

The Passages whereof are briefly  
and clearly drawne from the sacred  
SCRIPTVRES.

BY T.H. *ayle*

EZEK. 18. 29.

*O house of Israel, are not my wayes equall?*



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*reference to  
page 27*

THE  
EQUALL

WAYES OF GOD:

TENDING TO  
THE RESTITUTION  
OF THE CROOKED  
WAYES OF MAN.

This Treatise wherof are briefly  
and plainly shew'd the false  
CHRISTIANITY.

Printed by J. W. at the  
Printers Office in St. Dunstons Church-yard.



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# TO THE CHRISTIAN

Reader the Authour wisheth

Grace, Peace, Salvation.



Christian Reader, GODS wayes revealed are not only written for mans perusal, but also put to his consideration, as being beyond all exception; for God demands of

him, Are not my wayes equall? As if what the better sort of men readily acknowledge, the worst could not in reason deny; what the one set their hearts on, and freely blesse God for, the other, convinced by evident truth, could not but approve. These wayes of God I have indeavoured to trace out so farre as cleare Scripture gave me light, and common consent of mens judgement went along with me. Further disquisition might perhaps trench on things unrevealed, <sup>wh</sup> are a tree of knowledge still forbidde by God; or prove <sup>λογισμὸν καὶ μάχην διατριβῆς</sup> strife about words and vaine disputes, which tend not to godly edification. The former

Ezek. 18. 29.

Deut. 29. 29.

1 Tim. 6. 4.

## To the Christian Reader.

1 Tim. 6. 25.

Act. 26. 25.

Plat. in Sym.

Eurip. in Phœv.

being as culpable as it was to presse too neare  
 Gods holy Mount; the later proceeding usual-  
 ly to envie, contention, railing, evill surmi-  
 sing. Moreover in laying open these equall and  
 plaine wayes of God I have not used subtile, ei-  
 ther discourse or dispute, which elsewhere hath  
 its place and use: sua se jactet in aula; but such,  
 as Paul calls, wholesome words of Christ,  
 borrowed from the Scriptures treasury; such as  
 his practice allowes, words of sobernesse and  
 truth, and have made, as Socrates desired, truth  
 my chiefeſt aime. As for the structure of my  
 speech; it is, if not, as Socrates further said,  
*ὡς αἱ ἐν νῆσσι*, such as offered it selfe; yet farre  
 from the quaint straine now affected, *ὡς αἱ ἐν  
 δεσφύς αἰσθητικῆς ἐστὶν*. Truth is amiable and com-  
 mendable of it selfe, and needs not to bee  
 clothed in phrase fashionable to the time;  
 and the humour of curious cares; especially  
 seeing we finde, that the stile of speech accounted  
 by the Mint-masters, thereof very elegant, holds  
 fashion not an age, yea not much longer than the  
 variable garbe of our outward habite: for ha-  
 ving shewed it selfe to the world, it comes to the  
 touch, and soone is exploded (for so usually it falls  
 out)



To the Christian Reader

out as being affected or phantastically, or otherwise lyable to some just exception. But truth is constantly the same, still keepes the same splendour, still beholds us as the Sunne, with the same glorious eye. And where it meets with most magnificent and true eloquentie fitted to the matter and circumstances thereof in w<sup>ch</sup> regard it is praise worthy it gives more grace and lustre to the speech, then possibly it can borrow from the same. Again, I have indeavoured for truth & plainnesse, for plainnesse, that I might not be misconceiv'd, nor have what I reach out with the right hand, to be laid hold on with the left; for truth, that I might avoid contention, for Socrates found by experience, that it was an easie matter *Exponere et arguere* to gain say Socrates; but to find the truth: much more may I, who am lesse able to propound it. Furthermore may you please to understand, that in the first composition of this discourse, it was onely cast into certaine heads, and intended by me for mine owne better understanding of these matters, without any minde to make it publike; and now is made yours by the Presse at the instance of some loving friends, who entertaine better thoughts of it, than I my selfe could

Plat. Symp.

## To the Christian Reader.

could hope, or perhaps it deserves, for in a friends  
censure sometimes it happens,

Vt veris addat multa faventis amor.

Some indeed have conceived that the plainnesse  
and briefnesse thereof may be usefull to men of  
plaine hearts and of not so deep apprehension; &  
to such, whose time is much taken up with vari-  
etie or frequencie of imployment. Which surely  
it is more likly to doe; If as I in setting the whole  
frame together laid aside all prejudice and par-  
tialitie: So the Reader come to the perusall  
thereof with like affection. Which I humbly in-  
treat you to doe. And then know, that what you  
herein finde sound and good, is Gods; give him  
the glory of it; what weake and defective, is  
mine; I acknowledge it; and shall be ready to doe  
what in Plato I am advised. *Εἰς τὸν λόγον τοῦ Σωκράτους, ὅτι*  
*αὐτὸς οὐκ ἔδεικεν ἑαυτοῦ μὲν, οὐδὲν ἄλλο ἢ τὸ ἀποδοῦναι τὸν λόγον,* not so to like mine owne,  
but that I will use and yeeld to what others have  
better & more exact. The best mā here knows  
but in part; and if each would beare his part  
without jarring, the musick would be sweet and  
harmonious. No man can attaine all; and there-  
fore must not hope in himsele, nor expect from  
others an unerring perfection. Wherefore much  
the

Plat. de Rep.  
lib. 3.

1 Cor. 13. 9.

## To the Christian Reader.

the rather I am emboldened to intreat, and assure  
myself to finde your Christian love, and favou-  
rable Candor in the reading and reflecting your  
thoughts on this treatise, which I earnestly crave  
of you: and committing it to your perusal and  
your selfe to Gods blessed guidance; beseech the  
same God, who is the God of truth, to lead us  
into all truth: who is the God of peace to go a-  
long with us in the way of peace: who is the au-  
thor of all our good, during the time of this  
life to keep us in his feare and favour: and in the  
life to come to bring us to eternall blisse, purcha-  
sed for us by Iesus Christ.

Yours in all Christian services,

T. H.

**The contents of the severall  
CHAPTERS.**

**IN Chap. 1.** *Les quatre sources* generall po-  
sitions concerning Gods dealing with man. Con-  
clusions deduced thence.

**Chap. 2.** Positions shewing more particularly  
what counse God on his owne part intend to bring man  
to salvation. Conclusions thence.

**Chap. 3.** What counse & order God prescribes  
on Mans part to be taken; and practised by them; on  
whome he conferres Salvation. Conclusions thence.

**Chap. 4.** Our salvation by the Lord of Im-  
measurable mercy, & is effected by his powerfull work  
in us. Conclusions thence.

**Chap. 5.** Mans perdition is of himselfe, and  
first by default of Rulers apostate from God, as of  
Cain, Nimrod, Jeroboam, &c. before Christs time;  
of the Jewes Rulers, of the Pope, of the Turk, &c.  
since Christ: So as yet such as be under them and fol-  
low their steps die in and for their owne sins. Conclu-  
sions thence.

**Chap. 6.** In the second place mans perdition is  
of himselfe, by each mans owne default, where  
Rulers and teachers doe their duties. Conclusions  
thence. Lastly, conclusions from the former and this  
last chapter jointly considered.

**Faults escaped in some copies.**

Page 13. line 16. *conforme* for *conforme*. p. 18. l. 14. *assured* for *allured*.  
l. 24. *Ellas* for *Ellasar*. p. 22. l. 3. *adhere* for *adhere*. l. 4. *children* for  
*children*. p. 23. l. 26. *adhere* for *adhere*. p. 27. l. 11. *God* for *Gods*.  
p. 38. l. 4. *Christ* promised in: for *Christ* promised, in.

THE  
EQVALL WAYES  
OF GOD:

Tending to the rectifying of the crooked wayes of man.

CHAP. I.

*In which foure generall positions are set downe, as the ground-woke of all: Conclusions deduced thence.*



Or the opening and clearing of the equall waies of God, obvious to humane search, we must still keepe in minde these foure Positions.

1. God from all eternitie decreed to doe, what the Scripture tels us, that in time he hath done, or doth doe, or (absolutely saith) he will doe.

2. God (before whom all things are naked, who is the searcher of mans heart, who knowes our thoughts long before) from all eternitie sees, whatsoever in time cometh to passe.

3. The decrees of God for the making of the  
B world,

Ezek. 18. 29.

Heb. 4. 13.  
Ier. 17. 10.  
Psal. 139. 2.

CHAP. I.

world, & for *his dealing* with the creatures therein, are not in time, one former or later then another in God: But are all at once *simul* and *semel*, from all eternitie decreed by him.

4. All Gods decrees are infinitely *wise*, *holy*, *just*; tending to his *glorie*; and have no externall cause, but are squared according to the rule of his *mercy* and *justice*.

These positions are evident and granted (I suppose) by all sides. Hence these generall inferences (as also diverse others) may be concluded.

I. That God, who will hereafter *glorifie* a certaine *number* of men; and adjudge a certaine *number* of men to everlasting torment, both numbers *knowne* only to himselfe, hath decreed the same from all eternitie, before *man* had done good or evill.

II. God by his *infinite wisdom* seeth from eternitie what will be the *estate* of all men; and what in *mercy* and *justice* will be his dealing with them, first and last. So that whatsoever he hath *absolutely* decreed, and doth foresee, that very thing doth undoubtedly come to passe; most certaine salvation to some, most certaine damnation to others.

CHAP. II.

*Particular positions about Gods dealing with man, so bring him to salvation. Conclusions thence.*

**I**N the next place we descend more particularly to these positions.

1. God from all eternitie decreed to make the world, and all things therein exceeding good, and man after his owne image.

2. God seeing man *false* from this *happie estate* to have brought on him selfe death, and vanity on the creatures, from eternitie decreed, that the second person in Trinitie should assume humane nature, and being God, and man also without sinne, should shed his *pretious blood*, and offer up him selfe by death a *sacrifice of infinite merit*, and in it selfe sufficient for all mankinde.

3. God also decreed for making this sufficient sacrifice effectuell, to speake to man him selfe ( as to Adam, Cain, Moses, Balaam, &c. ) and by holy men his prophets, as Enoch, Noah, Moses, David, Esay, &c. who spake ( *as they were moved by the holy Ghost* ) sometimes by word of mouth, sometimes by writing; and by other his servants, the preists, and Levites, to instruct man. And in the last times of the world ( for the perfecting of that doctrine ) to *speake to man by his sonne Iesus Christ*; by his Apostles, and their successors; *with whom Christ promised to be alwaies even to the end of the world*: so that they were to cooperate with him

1. Pet. 1. 11.

Heb. 1. 1. 2. &

3.

Mat. 28. 20.

1. Cor. 3. 9.



CHAP. 2. by their preaching the word.

4. God decreed to give man certaine religious rites; as of old, *types, sacrifices* of diverse kinds, *circumcision, the passcover*; and since Christs time *Baptisme & the Lords supper*; as to *instruēt man*, so on Gods part to *seal the covenant* made to them, who rightly use the same: that he is their *God in Christ*.

5. God decreed by the *visible things* of the world, by severall *punishments, and judgements, persecutions, captivities, warres, famine, &c.* and by *miracles, &c.* (which the *spirit of God* wrought by the *ministry of his servants* for the conversion of man,) to humble and instruēt man.

6. God decreed by his *Spirit to strive with mankind* for the bringing them to repentance, and faith, both of old and in these later times; but *not alwaies to strive with them*: And therefore in his unsearchable *mercy and justice*, hath fixed certaine *limits* for the same; which are knowne only to his divine *wisedome*: unlesse sometimes he reveale them, as *in the hundred and twentie yeares* set for the old world. So there was a fixed time in Gods decree, *a day of the Iewes*, untill which God by his *Spirit* working together with the preaching of his prophets, sent early and late, and lastly by the preaching of his *Son* sued to thē to turn unto him. In which *day of visitation*, seeing they *knew not the things which belonged to their peace*, and would not be gathered to God, God strove no longer with them: but left the generalitie of that nation to themselves.

Rom. 1. 20.  
Hos. 5. 15.

Rom. 15. 19.

Gen. 6. 3.  
Acts 7. 51.  
Esa y 63. 10.  
Nehc. 9. 30.

Gen. 6.

Luk. 19. 42. 44.



7. God also from eternitie, seeing the falling away of the *Gentiles* of old; and of the *Iewes*, in these later daies, from the true Church (to whom belonged the promises in Christ, and the priviledges of the same) decreed to leave a way open to the *Gentiles*; then, for their coming into the true faith and worship of God: and now sets open the gates of the spirituall *Ierusalem* on each side of the *Cittie*, for all nations to come in.

Exod. 12. 38.  
& 48.

Reve. 21. 25.

These decrees (distinctly laid downe for our better understanding) in God, are not one former or later then another; but all at once upon his sight of all things, from all eternitie, by his infinite wisdom, goodnesse, and justice, most holily decreed the word of God telling us, that these things in time have beene, are, or shall be done and performed on Gods part.

Now from these positions it may be inferred,

I. That God by making man at first in an happy estate; and when man was false, by providing a Saviour in himselfe sufficient for all, by taking a course on his owne part for the salvation of all (so farre as in mercy and Iustice he pleased) by swearing that he wils not the destruction of the wicked; and by lamenting at it, shewes us evidently, that so far he wils the salvation of all men.

Ezek. 33. 11.

II. God did not decree to passe by, nor to forsake the greatest part of mankinde in Adams fall, as nor bound to them (as indeed he was not to any,) but on his part decreed to take a course after Adams fall (so far as in mercie and justice he would) for the recovery of all: And when the

## CHAP. 2.

*fixed time of his striving with them was expired, then only (in the execution of his decree) he left them to themselves: as Cain and his house: the Jewes Apostate, and their seed continuing in apostacy: and so of others in like sort.*

*II. God hath taken a course on his part to keep man from sinne, and is not the author of mans sinne; having made man at the first in such an holy estate, as that he had free will to good: and (when that free will was lost) taking a course on his part to have man guided by his word and spirit; a meanes in it selfe sufficient to keep man from sins dominion: for he hath promised to be with his ordinance, and on his part will not faile.*

*III. It is of Gods infinite mercy, that the fathers, and Jewes of old, that any nation now, have Gods word for their guide and instruction, in any kind whatsoever for their salvation: (& not any thing in themselves is a cause thereof.)*

*V. All good in man, whatsoever, whether natural, morall, or divine, &c. in understanding, will and affections, is Gods free gift; either the remainder of what was given man in the creation, or Gods gracious work since.*

CHAP.

## CHAP. III.

*What course and order God hath prescribed on mans part. Conclusions thereupon.*

**G**OD (as on his owne part takes a course, so) on mans part hath appointed what course they should take, for the making the decrees above effectuall.

Namely, they ought (before the Law was written) to enquire of the former age; and prepare themselves to learne of their fathers. The Patriarkes, or fathers of families (being both kings and preists) were to be honoured and obeyed of their families; and did rule over their brethren: and likewise ought to teach their children and household their duties (as God said, hee knew Abraham would doe his) to keepe the way of the Lord, and to doe righteous judgment. Also to teach them Gods worship, which must be after Gods owne institution; else Abels offering had beene will-worship. Also to performe religious offices for them, as calling upon God, and sacrificing: So Noah sacrificed for himselfe, and them that came out of the Ark with him. Abraham often built altars & sacrificed: Melchisedek was both king and priest. Iob sacrificed for his sonnes every day.

And (after the Law was written) the chiefe Rulers, Kings and others, of what tittle soever, ought to study the Law themselves: and so to governe the people, that they may live (according as God

Iob. 8. 8.

Gen. 4. 7.  
Gen. 27. 29.  
Gen. 18. 19.

Gen. 4. 26.

Iob 1. 5.

Deut. 17. 19.  
Ios. 1. 8.

## CHAP. 3.

1. Tim. 2. 2.

God bids us pray) a quiet and peaceable life in all godlinesse and honestie.

Also these chiefe rulers, when in regard of the increase of their people, they were not able to beare the burden of them, should chuse Elders out of the people, men of courage, fearing God; men dealing truly, hating covetousnesse; who set over thousands, hundreds, fifties, tens, should judge the lesse, and bring the greater matters to the chiefe Ruler.

Exod. 18. 21.

Numb. 11. 16.

Deut. 1. 13.

Also after that GOD had taken to him the Preists and Levits in stead of the first borne: The Kings or chief Rulers, Gods vice-gerents, should have these Preists and Levits their Spokesmen to the people for their instruction, (as GOD made Aaron the Preist to Moses the King:) as also to enquire of God, and to offer the offerings and sacrifices of all both rulers and people.

Deut. 33. 5.

Also the Embassadors and Merchants in their navigation to forraigne people, should call them to Gods holy mountaine and worship, (as Moses said of Zebulon and Ishachar) and warriours fearing GOD should, if they conquered nations, strive to bring them to GOD, as the Israelites did divers Chananites, and David some people of divers nations. Or if they were conquered, should advise their conquerours for their eternall good, and teach them, as the Jewes the Chaldeans, that the gods, who made not heaven and earth, shall perish from the earth, and from under these heavens, and (as afterward in the times of the Persians) draw many to their religion.

Deu. 33. 18. 19.

1. Chron. 22. 2.

Ier. 16. 11.

Est. 8. 17.

Heb. 7. 21. &  
10. 12. 13.

And after that Christ (being incarnate and offering himselfe for man, & having ended the Leviticall preisthood)

CHAP. 3.

preisthood) became both King and preist for ever after the order of Melchisedek: hee (the Church now being under the Romane Infidell, and tyrannous Emperours) hee, I say, set up a Kingdome not of this world (though hee was *de jure* King of the Jewes) but a *spirituall kingdome*, and taught the people as never man did. And further appointed the Apostles to goe and teach all nations, and baptise them, and performe other religious offices: who also did ordaine Bishops and Elders to rule and teach in their severall Cities: which were to be qualified as the Overseers and Elders chosen by Moses above. Besides, Christ the great Prophet which should come into the world, foretold, that Kings (at length) should bring their glory, that is, the multitudes of their people (for the multitude of people is the glory of a King) to the building of the new Jerusalem, the Christian Church: and so become nursing Fathers to the same: which now hath begunne to have the event; when Kings, whose ancestors had given their power to the Whore of Babylon, hate her, and make her desolate: and endeavour a reformation according to Gods word.

Furthermore our Embassadors, Merchants, and Warriors by our navigation abroad, upon all occasions offered therein (following their example above) ought (as they pray first for Christs kingdome, and then for bread, and the necessities of this life, so) to strive in the first place and principally for the advancement of Christs kingdome, and in the next place for matters usefull for their countrie. This God appoints on the rulers and

Mat. last.  
Iohn 7. 46.

1. Tim. 5. 17.  
Tit. 1. 5, 6.

Apoc. 21. 24.

Prov. 14. 28.

Esay 49. 23. &  
60. 3.

Apoc. 17.

Heb. 7. 21.  
& 10. 12. 13.

## CHAP. 3

Eccles. 12. 13.

Rom. 13. 1.

1. Pet. 2. 13.

Acts 17. 31.

their substitutes, parts to be done.

God further appoints on the peoples part, what order and course they should take. The summe of all in brieife is, To feare God and keep his commandments. To read, heare, meditate on Gods word: to repent, to believe, to use Gods holy ordinances and sacraments reverently, &c. To honour the King, and be subject and submit themselves to every ordinance of man, for the Lords sake; if both to Heaithen Kings as supreme, as also to under-governours as sent by them, then much more to Christian Princes & subordinate rulers under them, who rule according to Gods word: And (to shut up all in one word) to love their neighbours as themselves.

This course and order God hath prescribed to be used on mans part. From whence it may bee inferred,

I. That God (not only in taking a course on his owne part, but also) in shewing man a course and order to be taken on his part for the salvation of all men, shewes, that God thus farre wils the salvation of all.

II. That Rulers both supreme and subordinate in their severall places must follow the course and order prescribed & appointed by God, as meanes, by which God hath ordered to conferre salvation on themselves & others, being such a meanes for the salvation of their soules, as the mariners abiding in the ship, and doing their office there, was for the saving of theirs and their passengers bodies, whom God had promised Paul to preserve.

III. Chief Rulers and others studying Gods word, being

being thereby directed in the ordering Gods people, & managing their most weightie affaires; and substituting under them officers of all sorts, men fearing God, and of courage, &c. Mainly striving to bring their owne people to God; and by all good meanes to plant the feare of God in nations yet living in darknesse; are the true nursing fathers of the Church; and bring their glory to the New-Ierusalem, and are saved.

III. That people must perswade themselves (whē their Princes appoint, that by Bishops and Ministers they should be ruled and taught, and they rule and teach them faithfully) that God hath a cheif hand therein, and that the Bishops and Ministers doe but cooperate with him: and that God hereby strives with them; and that in disobeying any thing taught them from Gods word; they strive against the Spirit of God; which Christ promised should be with his Apostles and their successors, even unto the end.

V. That it is a wicked and ungracious speech of them, which say: If God hath predestinated me to salvation, I shall be saved; and if God hath decreed my damnation, I shall be damned, in what manner so ever I live. For God, as he hath predestinated any man to glory; so he hath ordered and set this course: that he repent and beleve, and shew the life of his faith by his works: having chosen him before the foundations of the world, to be holy and without blame in love. Thus God having decreed a mans salvation: not onely his Rulers and Teachers must doe their duties, but each man himselfe

CHAR. 3.

Esay 60. 10, 11.

1. Cor. 3. 9.

Ephes. 1. 4.

2. Tim. 2. 19.



CHAP. 4.  
Acts 27.31.&c.

must doe his owne dutie also. As God having decreed the safetie of all the people with Paul; not only the shipmen must stay in the ship, and doe their duties: But the passengers also must by swimming and on boards, and broken parts of the ship use meanes for their escape from death.

CHAP. IIII.

Our salvation is of the Lord: of his meere mercy:  
And by his powerfull working in us.

God having so, as above, decreed on his part to deale with man: and appointed and declared what on mans part ought to be performed for making the meanes of salvation effectuall: It is manifest (man being false from the happie estate in which God made him) that the salvation of them that be saved, is not,

Of or from their loving of God first:

Or their choosing God:

Or having a soft heart of their owne:

Or their owne willing or running:

Or their comming to God without drawing:

Or their good works:

Or of their faith, or any thing which is of themselves.

But God, before the foundations of the world were laid, according to the good pleasure of his will, of his purpose and grace (of which there is ~~no~~ <sup>no</sup> cap<sup>n</sup> an exceeding riches,)

1. Iohn 4.10.

Iohn 15.16.

Ezek. 36.26.

Rom. 9.16.

Iohn 6.44.

2. Tim. 1.9.

Ephes. 2.8.

2. Tim. 1.9.

Phil. 2.13.

2. Tim. 1.9.

Ephes. 2.7.



Out of his compassion of them :

Predestinated them, whom he foreknew :

Loves and chuses them in Christ :

Decrees to call them :

Decrees to teach them by the word of grace preached to them,

And by the working of his Spirit :

Decrees to knock at their hearts :

To stand there knocking :

To open their hearts as he did Lydia's :

To draw them with cords of love :

To change their stony hearts into fleshy hearts: to worke powerfully in them, so that they belecue according to the effectualnesse of the power of God, who is the author and finisher of their faith.

To conform them to the image of his Sonne :

If they fall, to uphold them with his hand :

To correct them fatherly for their good :

To sanctifie them, to justifie them:

To save them by faith, which is his gift :

To make Christ intercessor for them, that they may be kept safe, &c.

And finally to glorifie them.

Yet they which are saved thus by Gods infinite mercy and powerfull work, they (I say) according to the order and course appointed by God,

Heare Gods word :

Attend to the things which be spoken :

Ask what they should doe to be saved :

Seeke the Lord : Meditate on his statutes :

Are humble minded :

Repent, and beleue the Gospell : Mark 1.15.

CHAP. 4.

Rom 9.16.

Rom 8.29.

1. Iohn. 4.10.

Ephes. 1.4.

Rom. 8.30.

Acts 20.31.

Iohn 16.13

Rev. 7.20.

Acts. 16.14.

Iohn. 6.44.

Hos. 11.4.

Ier. 31.3.

Iohn 12.32.

Ezek. 36:26.

1. Thel. 1.11.

Heb. 12.1.

Rom. 8.19.

Psal. 37.34.

Hos. 5.15.

Rom. 8.30.

Ephes. 2.8.

2. Tim 2.25.

Iohn 17.20.

Rom. 8.30.

Acts 30.33.

Acts 16.14.

Acts 2.37.

Psal 119.10.

143.5.

2. Cor. 11.7.

Acts 2.38. &

41.

## CHAP. 14.

Acts 9. 4. 11.

Acts 26. 19.

Phil. 1. 19. 71.

1. John 3. 18.

John 14. 21.

1. Cor. 13.

Mat. 10. 12.

Phil. 2. 13.

Deut. 9. 4, 5.

See page 6.

conclusion 4.

Put up their prayers and supplication to God :  
 Are not disobedient to Gods will revealed to them :  
 Are bettered by persecution and affliction :  
 Τησιν εαυταις, Looke carefully to themselves :  
 Love God, feare him :  
 Performe works of charitie : &c.  
 Persevere unto the end.

All these & the rest whatsoever duties they doe, they doethem truly and willingly, not by compulsion and necessitating : Yet so, as that God works in them the will and the deed, according to his good pleasure.

From that which hath here beene declared, it may evidently be inferred ;

I. That the title that any one hath to life eternal, is onely from the free grace and mercy of God.

II. No nation, no man hath any good thing in and of him self, first to move God to send the word, or any furtherance to make way for Gods working of his salvation.

III. The electing of them which be saved, is meereely in Christ Iesus : in whom alone God is well pleased.

IV. God doth predestinate to glory, before the world was made, men seen clothed with Christs righteousness from eternitie (as they shall stand before God at the last day) and brought to God by such courses, as GOD of his infinite wisdom and mercy useth to that end.

V. GOD elects not any for their Faith foreseen as a cause, why hee wils to elect them ; his holy will is the square of his actions. According to this his will, hee at once decrees to elect them, to work faith

faith in them, to sanctifie them, to iustifie them, and to glorifie them. As <sup>metuunt</sup> the change of : he minde by repentance and faith, sanctification, iustification are in man; they goe before, Glorification comes after; but GOD at once decrees them, and is the Author, cause and worker of them all.

V I. The *Elect* discern not, that is, make not themselves differ from others, by any thing in and of themselves. But Gods *meere grace* works that in them; by which they are discerned and made to differ from the reprobate.

V II. Men are <sup>τετευχμενοι</sup> set in order by Gods working on them, with his word and Spirit: and so beleeeve, &c. and have salvation conferred on them.

ACTS 13. 48.

V III. *Men* predestinate doe not apostate or fall away, and be put out of Gods booke of life. For the work on Gods part is sure: and (though man in this life is in himselfe frail, yet) God in the very predestinating of him, sees it sure by his gift of grace on mans part also: Who trusts not to himselfe, but makes God his rock: And submits and commends himselfe to his guidance.

CHAP.

## CHAP. 5.

## CHAP. V.

*Mans perdition is of himselfe, and first by default of Rulers apostating from God : so as yet man dyes in and for his owne sins. Conclusions thence.*

**N**Otwithstanding that God hath decreed a *Salvour in himselfe* all sufficient for the saving of all mankind : & taken a *course on his own part* in it selfe also sufficient; and appointed a *course and order on mans part*, for the making the same effectual: Yet it fals out, that many men attaine not salvation, but are seized on by *Gods justice* to condemnation.

Here observe. I. That seeing God hath not made us acquainted with *his counsell* concerning infants dying within the pale of the *Church*, and by the state of the land, and their parents intended to be presented to *God*, for the receiving the *scales of his covenant* in due time; or having received the scales, die before ripe yeares; or coming to ripe yeares are destitute of understanding by defect in the senses, which bee the *doores to let in understanding*: or distemper or indisposition of the braine the *work-house of understanding*; if on *mans part* be done for them what man is able, & they capable of; Modestie injoines us to lay aside all curious disputes about them; and charitie to hope the best.

II. concerning children borne of *parents out of the Church*, and dying in infancie, or (when they come

come to riper yeares ) being destitute of *under-  
standing* by defects above mentioned, whose pa-  
rents either utterly *despised* the scales of Gods co-  
venant, or *abused* them by superstition; seeing  
Gods word hath not revealed, whether and how  
farre his mercy may extend to such (considering  
his *compassion* to them in *Niniveh*; which could  
not discern the right hand from the left, in for-  
bearing their destruction, at least, temporall).

we ought not (be it spoken with submission to  
better judgements) curiously to *search* into their  
estates; much lesse harshly and rashly to *con-  
sure* them: *They stand or fall to their owne master.*  
Wherefore forbearing to comprehend these  
in the following discourse: Of the rest, many (I  
say as above) are seized on by Gods just judgement  
to condemnation; either by default, First, of  
*Apostate rulers*, whom they follow, as also their  
*owne lusts and corruptions*; Or Secondly, by de-  
fault of *the people themselves*, who will not follow  
their godly rulers and teachers direction and in-  
struction.

First, by default of the said *Rulers* supreme &  
subordinate, who are Gods *Sheepheards & watch-  
men*. For if by their default in their places the people  
*miscarry*; the people die in their iniquitie, and God  
*requires their blood at the sheepheards and watchmens  
hands*. Thus Cain (before the flood) a principall  
father and ruler over his posteritie, not ruling  
them in Gods waies and feare, nor teaching them  
Gods worship aright, perished himselfe; and his  
posteritie obstinately walking in his steps, and in

D

very

CHAR. 15.

Gen. 4. 7.

Gen. 4. 7.

Gen. 4. 7.

Gen. 4. 7.

Gen. 4. 7.

1.

Ezek. 34. 10.  
Ezek. 33. 8.

The Explicati-  
on of this posi-  
tion.  
Gen. 4. 7.

## CHAP. 15.

Gen. 6. 2. &amp;c.

1. Pet. 3. 19.

Gen. 11.

very great part corrupting the children of God of the godly familie, were drowned in the deluge, and are spirits in prison; such only excepted as died in the true faith.

Thus also (after the flood) *Nimrod* of *Chams* posteritie; with the fathers of many families and their people joining themselves to him, left the tents of *Shem* and his godly familie; and banded themselves together for the making of a strange great apostasie from God. Whereupon they were scattered by divine Justice over the earth, and left to walke in their owne waies. In which they walked till the time of *Christ*, albeit God many waies assured them, and wrought many wondrous and miraculous works to reclaime them.

For God made his people and worship (not only by the situation of the Israelites land, which was most obvious to all then habitable parts of the world: But also by many & admirable works done among them and for them) famous. As namely by *Abrahams* conquest, with a smal number of religious souldiers, over the conqueror *Cedarlaomer*; the most powerfull King in those times; and over the Kings of *Sbimar* and *Ellar*: and over the King of the Nations, and their farre greater armie of wicked wretches. So that the dispersion being not yet into very remote parts; this must needs bee famously knowne. God miraculously destroyed *Sodome* and *Gomorrhah*. God first brought *Ioseph* an Hebrew, then his father *Jacob* and his familie into *Egypt*; a place well knowne (before) for traffick: (then) for *Ioseph*, and for plenty by Gods goodnesse

Gen. 14.

Gen. 19.

Gen. 39.

goodnesse and his providence. In so much that all nations came thither for relief, and found there the most godly familie in the world in high favour; and *Ioseph* a member thereof, next the King in honor; ruling the Princes after his will, & teaching (why not as well forrainers) hūbled by famine, as) *Pharaohs* Senators wisdome: doubtlesse that wisdome, *Dent. 4.* for the saving of their soules, as well as politicall for preserving their lives. After this God miraculously plagued a *Pharaoh* succeeding, and finally drowned him and his host in the red sea; through which he led the *Israelites* as on dry land: doing all this (as doubtlesse the rest of his wondrous works) to shew his powerfull God head, and to make his name knowne through all the world. God wrought many and admirable miracles in the wilderness; Gave *Iosuah* a miraculous victorie at *Iericho*: and over the *Amakims*, and the high walled citties of *Chanaan*: Staid the suns course, &c. Not to insist upon each particular; God made *David* and his worthies admirably victorious; made *Solomon* farre and neere renowned for his wisdome, honor, riches, the glorious temple, and skilfull navigation. So that the *Queene of Shebah* came from the ends of the earth, invited thereto by his fame, to heare his wisdome. Yea all the world sought to see *Solomon*, and to heare the wisdome which God put into his heart. God gave many and strange victories to other of the Kings: he gave recovery from a grievous and deadly disease, and a miraculous signe thereof to *Hazekiah*.

Moreover God preserved the three Princes, *A-*

CHAP. 5.  
Gen. 41. 37.

Psal. 105. 11.

Exod. 7. & 8,  
& 9.  
Exod. 14.

Exod. 7. 5, & 9,  
16.  
Rom. 9. 16.

1. Kings 10. 1.

1. Kings 1. 34.



CHAP. 15.

Dan. 3. 19. 20.

Dan. 6. 15.

Ezr. 1.

Ezr. 3. 8. 9.

Ezr. 4. 10.

Ezr. 5. 8.

Deut. 4. 6. 12.

1. Kin. 10. 9.

manias, Azarias, and Michael, in the fiery furnace; Whereupon Nabuchadnezzar then Monarch of the world made a decree, that all nations tongues and languages should take notice of the true God, and of that wondrous work. God preserved Daniel in the Lions den: whereupon Darius wrote to all nations & languages that dwell in the world; injoining in his dominions, that men should tremble and feare before the God of Daniel. Further God put it into Cyrus his heart, to make a proclamation of the great God, that gave him victorie over Babel: And that Gods people should returne out of his large dominions to build Ierusalem and the temple; and that they should be releev'd with many and necessities, from all parts where they dwelt. The great favour which Ahasuerus vouchsafed the Jewes in his 127. provinces extending from India to Ethiopia, the downfall of Haman so highly esteemed; and free liberty granted them to be revenged of their enemies, could not but make the world to take especiall notice of them. By these and many other strange works of God for them, it must needs come to passe that diverse others of the Gentiles, as well as they which left records found by Ariashtasle, should understand the great might of Ierusalem and her Kings, and call (as the enemies of God did) their God the great God: And acknowledge that the Israelites were the only wise people and of understanding, and a great nation. And bleste the God of Israel, as did the Queen of Shebah. Notwithstanding all these things at severall times the chief people of Asia, Europe & Africa, one after another, since their great Apostacy with



CHAP. 5.

with Nimrod, maliciously and obstinately bent themselves against God, and his people. As the wars with the Chanaanites, Amorites, Jebusites, &c. with the Edomites, Amalekites, Moabites, Ammonites, Philistines, Midianites, Aramites, Assyrians, Ethiopians, Chaldeans, Persians, Medes, Syrians, Egyptians, &c. abundantly shew. Amongst which people, as any one grew more populous and mighty than the rest, for the most part they fought against God, and walked in Nimrod's idolatrous steps: or if they got any glimpse of light and knowledge, wickedly turned it into fables and lies. And till the dayes of Christ, continued in unbelieve, except some few. So that God dealt not with them as with the Jewes, neither had they knowledge of his lawes: such a Pearle was not to be cast to swine. The time of their ignorance (as Paul told at Athens, the place among them most of credit for knowledge) God regarded not: and Christ termed them dogs to whom the childrens bread was not to be given.

Psal. 77: 26.

Ag. 17. 30.

Matth. 15. 26.

Here I might adde the apostasie of Esau, and the Edomites, of Ismael and the Ismaelites, &c. who falling away from God, misled their people. Thus their people, all that continued in the same rebellion with them, dyed in their sin: and God required their sinnes at the Rulers hands, and at the hands of succeeding Rulers, persisting in the same obstinacie.

So that it is evident, that by default of apostate Rulers and subordinate, the people under them die in their sinnes, wilfully running on in the steps of their prime Governours, or in worse super-

## CHAPTER 5.

Ier. 2. 11.

Ephes. 2.

A.G. 14.

Gen. 6.

Rom. 1.

Ier. 44. 17.

Ez. 47. 10.

Rom. 1. 20.

A.G. 14. 17.

Rom. 1. 21.

stitution added by their Successors, for they would not leave the gods of their fathers, which are no gods; And so are without God in the world; adhere to wicked traditions, are by nature the children of wrath, are dead in sinnes and trespasses, walke therein according to the course of the world, and after the spirit that rules in the ayre of darknesse, even the spirit that worketh in the children of disobedience, and are suffered by God (who would not ever strive with the) to walk in their own waies: professing themselves to be wise, became fooles: perswading themselves that they see, are blinde. They said (as the revolted Iewes in Egypt) we will doe what so ever goeth out of our own mouths: namely burne incense to the Queen of heaven, (to Molech, to Baal, to Dagon, &c. To Iupiter, to Mars, to Apollo, &c.) as we have done, both wee and our fathers, our Kings and our Princes. Thus their wisdom (being in truth folly) causes them to rebel: in this case God hides the true wisdom from the wise, such as be puffed up with a pride of their owne wisdom.

And though GOD had not left himself without witness; but by visible things shewed them his eternall power and Godhead, and given them raine from heaven, and fruitfull seasons; filling their hearts with food and gladnesse: as also by the wondrous workes above mentioned; yet they, so farre as they knew God, worshipped him not as God, but became vaine in their imaginations, &c. and were without excuse; and so continued till after Christs death. At which time the partition wall was broken downe, and liberty was granted to goe into the way of the Gentiles.

Before

Before which time that wal did not se best to auar the Gentiles, but that God left them a way to come into the Jewes Church, and divers particular persons did returne, by Gods great mercy, to the true faith, drawne to it by such institutions and meanes as it pleased God to use. As namely the soules which Abraham got and converted at Charan, Eliexer of Damascus his Steward, all or a great part of his 318. souldiers: a great multitude of sundry sorts of people that went out of Egypt with the Israelites: also Iethro a Midianite, Rahab a Chananite, Ruth a Moabite, Naaman a Syrian, (as many thinke) &c. The strangers in the land called together by David at the sitting of stones for the Temple: all servants bought for money, and circumcised: Strangers at any time circumcised: In Achasurs his Provinces many of his people became Jewes. So that even in the great Apostasie of the Gentiles, and long continuance in the same, yet some there were, who by Gods great mercy returned to the true Church.

Besides this Apostasie of Babel, Ierubbaal amongst the people of God made watchmen and shepheard over the ten tribes, did fall off to Idolatry & ill govern, & worse teach Israel. So that neither Judahs example adhering to the true religion at Ierusalem: nor the withering of his hand, when hee would have laid hold on Gods Prophet: nor other miracles then done, nor Ahijahs the Prophets message to him from God; nor that God had done for his vineyard (of which Israel was a part) what he could doe in planting, bedging, and dressing it, &c. could reclaim

CHAP. 5.  
Exod. 12. 38.

Gen. 12. 5.  
& 13. 12.  
15. 2.  
Exod. 12. 38.

1 Chron. 22. 3.  
Exod. 12. 44.  
48.

Est. 8. 17.

1 King. 11. 31.

1 King. 13. 4.

Eccl. 5. 21. 22. 23.

## CHAP. 5.

2 King. 18. 11.

Ez. 5.

1 Chron. 36. 16

1 King. 19. 18.

2 Chron. 15. 9.

Mat. 28. 19.

A.G. 17. 30.

reclaime him from his false worship; and mis-leading the people; the flocke committed to him.

In the sinnes of this *Ieroboam the sonne of Nebat*, walked the *Kings of Israel* his successors: notwithstanding that God sent *Elias*, and *Elisha*, and other *Prophets* to them, and by them wrought many *miracles*: notwithstanding that God often punished them by *warres*, *rebellions*, *famine* and other *calamities*: till at length God would no longer strive with them; but tooke away their *hedge and wall*, & suffered the *Assyrians*, then most powerful, to treade them down, to lay the *Vineyard waste*, to captiue them to the *Cities of the Medes*, & parts adjoyning: where many perished, and onely such as were humbled by affliction, &c. were saved. In these parts they continued captiues till the *Medes* and *Persians* became *Monarchs* of the world, and sent out of their *Provinces*, whosoever of that people would returne. After wch time they continued in the land under much affliction, till *Christs incarnation*. In this apostasie of *Ieroboam* and his successors, with their people, there were many persons among them which bowed not the knee to *Baal*: many that left and fell off from his *Idolatry*, to the true worship in *Judah*.

When in the fulnesse of time *Christ* took our nature upon him, preached the glad tidings of the *Gospel*, offered himselfe up to God a sacrifice in it selfe sufficient for all mankind; commanded his *Apostles* now to preach to all nations, & baptise them. The *Rulers of the Jewes* apostate and mis-lead the people, who in great part held it reason suffici-

ent:

ent: *Doe any of the Rulers beleve in him? and are perswaded to aske Barrabas and refuse Christ; crying, crucifie him, crucifie him; and his blood bee upon thee and their children.* So that there is only a remnant of them according to the election of grace, saved. The Lord of his abundant mercy in his good time call their posterity, who since that time till this day continue in their wilfull blindness, and obstinate unbelieve.

¶ Upon their rejection comes in the calling of the Gentiles: for effecting whereof, CHRIST by sending downe of the Holy Ghost in the apparition of fiery divided tongues, conferred on the Apostles and others the gift of speaking divers tongues; a thing most miraculous to religious men of all nations under heaven, who at that time were present at Jerusalem: whereby the glad tidings of the Gospel might with more speed and conveniency bee preached to all. To which end the Apostles, Paul and others travelled into Countries farre and neare, not danted with dangers and persecutions, which often befell them; converted many to the faith of Christ, and planted Churches in divers parts of the world. So that it is written, *Their sound went forth into all the earth, and their words unto the ends of the world.* The miracle of tongues ceasing, the successors of the Apostles were to cherish the knowledge of tongues: and to preach the Gospel freely in the first plantation of it; more seeking them, than theirs; where they spent their labours according to the Apostles example.

Act. 2.

Rom. 10. 18.

## CHAP. 5.

Eph. 3.

Rom. 11. 35.

Rom. 11. 33.

Rom. 11. 31.

Luke 2.

Apoc. 17.

Mat. 7. 15.

A. &amp; 20. 29.

Apoc. 13. 11.

Notwithstanding this course taken by God, according to the exceeding riches of his grace to us Gentiles, upon the unbelief of the Iewes; which is a mystrie or secret, of which we must not be ignorant: and when we see it effected, cry with S<sup>t</sup> Paul, O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements (before towards the Gentiles, now towards the Iewes) and his wayes (of commanding the Covenant of peace in Christ to be now preached to all nations, and making it known that hereafter the Iewes shall obtaine mercy) past finding out!

Notwithstanding this course on Gods part taken for calling all nations: The Citie of Rome, which about the time of Christs birth was at the full height of her power, both then and since hath, and still doth challenge rule over the Kings of the earth; and is the onely City famously knowne by her seven hills, hath first by her Emperours (almost all wicked and persecutors) killed Christ, and cruelly afflicted and murdered Christians, and afterward (when the Emperours were mastered) by Popes pretending like Lambes to use the two hornes of spirituall and temporall power, but indeed turned Wolves, exceedingly abused and mis-lead their sheepe; let the studie of tongues decay for a long time, especially of the sacred tongues, in which Gods originall truth is written; locked up knowledge, commanded ignorance to the people; fought not so much the peoples salvation, as honour, riches, sovereignty over all; making the people serve God by Images; pray without understanding in an unknowne

knowne tongue, &c. and further became drunks with blood of the Saints, and with the blood of the Martyrs of Christ, &c. Thus by default of these wicked shepheards their sheep perished in their sinnes. Yet evē at Rome there was a little flock of Christ in Pauls time famous through the whole world for their faith: who by the Almighty protection of God did propagate true religion, even under the worst and most tyrannous Emperors. And when Rome by the Popes pride advanced it selfe, and made the Kings of the earth, and their people drunke with the wine of her fornications; Gods people (as they are commanded) went out of her by disclaiming her doctrine and Idolatries, and dyed for the witnessse of Gods truth, lest they should partake of her sinnes, and receive of her plagues. And Princees have worthily begun to hate the Whore of this spirituall Babylon, to demolish the wals of Rome in their Dominions, or turne them to uses more for Gods glory.

Amidst the stirres and Idolatries of Rome, at length Mahomet arose, and the Turkes after him; they by sword and wicked and blasphemous doctrine mis-lead their people and vassals: so that by their default they and their people are in a damnable estate, except such as in their dominions retaine the knowledge and worship of Iesus Christ according to Gods truth.

Cōcerning the people most remote, as they of China, of Cathaia, of India East and West, especially of America, of Peru, and the rest of the parts orbis incogniti, (as it is called) of which little more than the ruder skirts are knowne unto our men;

CHAR. 5.

Rev. 17. 5.

Rom. 1. 8.

Rev. 18. 2.

Rev. 17. 15.



## CHAP. 3.

2 Chron. 9. 10.

2 Chron. 1. 6.

1 King. 10. 22.

1 K. 10. 24, 25.

Rom. 10. 18.

Act. 1. 8.

Mat. 24. 14.

seeing it is not well knowne, how long some of these parts have been peopled, seeing some hold it disputable whether *Solomons fame and Navigation* (to speake nothing of Gods other *wondrous works*) extended to all of them; & if but to some, then to which of them: and more especially, what Countries *Ophir, Pervaim, & Tharshish* are, whence his gold came in such abundance: as also how farre that speech will reach, of all the worlds seeking to see *Solomon*, and of the gifts of all Kings and nations: which may perhaps extend to places very farre distant, whence probably men might travell, seeing the *Queene of Shebah* a woman came so farre.

Seeing also that many will not easily grant, that in the *Apostles and Primitive times*, the sound of the Gospel extended even to these parts: and interpret *Scriptures* brought to prove this, differently: Or that God might since then, by his mercifull Providence, send among them some light of the Gospel by other meanes, since the great increase of navigation: and that our knowledge of their stories is small, as that we have not without uncertainty. Seeing these matters (I say) are not cleare and manifest unto us, it will not be amisse to forbear defining any thing of them. But seeing wee know assuredly that GOD commanded the Gospel to be preached to all nations; and we finde that men of pharisaicall condition compasse sea and land with all earnestnesse to make Profelytes for Hell: it concerns all hearty Christians rather gloriously to spend labour and cost for the planting Gods religion



ligion among them, to the advancement of Gods Kingdome and glory; then either peremptorily to determine, or (which is lesse) fruitlessly to travel, where we have no surer footing.

Forbearing therefore to enter into further debating of these last matters: from the former which are more manifest, & as by Gods word, so by the situation of the people and commerce with them better knowne unto us: it may be concluded;

I. That Gods (having at once decreed from eternitie the meanes for converting man: false unto him: and seeing on whom they would not be effectually, by default on *mans* part; and decreed their condemnation) in execution of these decrees left not: nor passed by *Cain, Nimrod, Terabim*, &c. and their adherents, but upon their *apostate* or *malicious persecuting Gods truth*, beyond their day or the set time of Gods striving with them; the knowledge of which time God hath reserved to himselfe for the most part.

II. That *Apostate and maliciously persecuring Princes and their substitutes intrusted with a weightie businesse by God and the people, and ill managing the same, incur the heavy judgement of God by their owne sinnes: and by making others, or by giving occasion to others to sinne.* When either for profit or pleasure, as *Cain*, for a name as *Nimrod*, for envie as the *Jewes*; for ambition, and having no King but *Cesar*, no soveraigne Lord but the *Pope*; and other their *sinnes*; most of them from this roote: As the *Emperors*, and the *Bishops of Rome* (in cheif place after them) they reject or

## CHAP. 5.

persecute the true religion.

III. They that did or doe live under Rulers apostate from the true religion, or maliciously persecuting the same, lost and doe lose the title to happinesse jointly by Adams fall, in whose loines they sinned: and by default of apostate and persecuting rulers and ancestors, in whom they apostated & persecuted, and by actually continuing together with their successors in the same apostasie, and resolution to persecute. For instance, the Grecians the posteritie of Iaphet fell in Adam: God providing a remedie for that fall by Christ promised: in Nimrod and his complices they apostated from the hope of that promise: At Christs death the Gospell of peace is commanded to be preached to all nations, and was taught and received in their country. Whosoever since then, or now hath or doth apostate from the true religion taught by Gods Apostles in Grecia, and joyn with the Turk or Pope in misbeleif and persecuting Gods truth, & hath or doth continue in the same apostasie, lose the title to happinesse. And so of other people also.

IIII. That God hath done at severall times many miraculouse works, and inflicted on mankind most strange judgements &c. all very conspicuous, so that even among the apostate nations before Christ, Pharaoh confessed, that God was righteous, himselfe, and his people sinfull: And others could not but acknowledge Gods power, and that he was the great God: That his Law is only wise: That no god could doe, as he did, &c. Besides, many nations

did

Exod. 9. 17.

Ezt. 5. 8.

Deut. 4. 6.

Dan. 2. 47.

& 3. 29. & 6. 26.

CHAP. 5.

did use sacrifices and offerings, but without true knowledge; and superstitious: Yet in so doing, acknowledged themselves sinners, and the goodnesse of a Deitie to them, &c. being able to say that *we tere you out, are his offspring*. Insomuch that they, when as they knew God, worshipped him not as God, but became vaine in their imaginations, were given up to their hearts lust, and are without excuse.

Act. 17.

V. That some particular persons false in Adam; apostated from the promise of Christ in their ancestors, have beene called to the faith by Gods miraculous works & judgements & such other meanes as it pleased God to use, and of his meere mercy saved. Such as *Ahab, Ruth*, and divers others above named. In like maner some now in the Turkish Empire and Popish countries, who being vexed (as holy Lot) with the abominations about the practised, deplore these and their owne sins, beleeve the truth of God concerning redemption by Christ so far as it is revealed unto them, endeavor to lead an holy life accordingly, & meddle not with abuses, which they have no commission to amend.

VI. That they that know not their master will & doe things worthy of stripes, shall be beaten with few stripes. And that it shalbe easier for them at the day of judgment, then for those cities & places which have had the meanes of salvation more plentifully imparted to them. As appeares by Christs speech of *Corazin, Bethsaida, and Caphernaum*.

Luke 12. 48.

Mat. 11. 23. 24

## CHAP. 6.

## CHAP. VI

Mans perdition is of himselfe in the second place by his own default: Where the Rulers and teachers do their duties. Conclusions thence, Lastly, conclusions from the former & this chapter jointly considered.

2.

**I**N the second place, where Princes, their substitutes, Bishops and teachers doo their offices faithfully, some people run headlong on their own sinnes. For though God set watchmen over the, which say, Take heed to the sound of the trumpet: some (as the Jewes to Jeremie) say: we will not take heed. Though Gods word be to them, precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little; though God speake to them himselfe; though God send to them his servants the Prophets a field (and preachers now) yet they will not heare; but goe after the stubbornnesse of their owne wicked hearts. They say desperately, no; for I have loved strangers, and I will follow them. In so much that God complaines: My people would not heare my voice, and Israel would none of me. So he gave them up to their owne hearts lust. And Christ complaines of them, and bewailes their obstinacie. O Ierusalem, Ierusalem, how often would I have gathered thee, as an hen her chickens, and yee would not?

Nay, they say to God, depart from us: we desire not the knowledge of thy Lawes. Or bid the Prophets propheticke not. Or say, what can the Almighty doe for us! Or, it profits nothing to walk with God. Or, how doth

Ier. 6. 17.

Esay. 23. 10.

Ier. 7. 25.

Ier. 2. 25.

Psal. 81. 11.

Mat. 23. 37.

Iob 31. 14.

Ier. 11. 31.

Iob. 22. 17.

Iob 34. 9.

Psal. 73. 11.

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doth God know it? is there knowledge in the most high? And so depart from the presence of God, as Cain and his posterity, & Nimrod & his followers, &c. setting afterwards their actions, as (before,) their monthes (as David saith) against Heaven.

Psal 73. 9.

Or they relie on their owne wisdom, and forsake God the fountaine of living waters, and dig to themselves pits, even broken pits which will hold no water. They account the preaching of the Crosse foolishnesse, which is the power of God for the salvation of them that be saved. As for their owne wisdom (for so they esteeme it) God turnes it into follie.

Ier. 2. 13.

1. Cor. 1. 18.

Or they follow the ill examples of their fathers, so that when their fathers have forsaken Iehovah, and walked after other Gods, &c. They doe worse then their fathers; and walke every one after the stubbornnesse of their owne hearts.

Ier. 16. 11, 12.

Ier. 18. 12.

Or so addict themselves to pleasure and voluptuousnes, as that they cannot come to the heavenly banquet of salvation, according to his answer, I cannot come. So the wicked before the flood (Noah being the preacher of righteousness to them) ate, dranke, married and gave in marriage; and so will they do before the generall day of judgement, neglecting the call of Gods preachers: till destruction sweep them away, as it did the old world.

Luke 14. 20.

Luke 17. 26, 27

Or, they suffer the cares of the world; and the deceitfulness of riches to choak the good seed of the word, and forsake the feast of salvation made readie, for to goe after their farmes, and oxen and matters of profit.

Mat. 13. 22.

Luke 14. 19.

Or, when persecution comes, because of the Gospell, they are offended, and suffer the seed of God, for want of deepe rooting to wither, &c.

Mat. 13. 20.

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Act 13. 45.

Luke 15. 18.

Mat 7. 51.  
Nci. 9. 30.  
Esay 65. 10.1. Pet. 3. 18, 19,  
20.

Gen. 6. 3.

Luke 13. 7.

Luke 12. 58.

Luke 19. 42.  
44.

Or for enuie at the conuersion of others; and the graces of God in them; maliciously oppose and reject the Gospell: as did the Jewes; when they saw the whole citie of Antioch come together to heare Gods word: and were thereupon filled with enuie, & contradicted those things which were spoken by Paul, and railed. So also did the Elder sonne, that is, the Jew, repine, & would not come into the feast, whē God the father reconciled himselfe to the younger sonne the prodigall, that is, the Gentile. This resisting is called a resisting of the Spirit of God both in the fathers and also in those present times. And what did they in the old world, but resist the spirit, by which Christ was raised from the dead? For with that very spirit Christ preached to them: And for resisting the same they are now spirits in prison.

God from all eternitie seeing the rebellion and obstinate wickednesse of prophane men (under the fathers, before the law was written, and after in the Iewish church, & now in the Christiā Church since) in all or many of the degrees above: as he willed that together with other meanes of saluatiō his spirit also should strive with them: so he willed that his spirit should not alwaies strive with them. But when their wickednesse was come to the full, & Gods long suffering had many years waited for their amendment; that they might agree with their aduersarie in the way; when the limit of the time in which God gave them space to repent, Their day in which they ought to know the things which belong to their peace, (which day or fixed limit is known only to God, except sometimes it hath pleased him to reveale it) is past and expired: Then God will not beare their

cry, who before would not heare his call: then God gives it not to them, to know the mysteries of the Kingdome of heaven: God hides those things from the wise and intelligent (in their owne proud conceit) because it so pleaseth him. God sends a lying Spirit into the mouth of Ahab's prophets and gives him power to deceive them. When Balaam was forbidden by God to goe, or curse the blessed; and yet would not rest, but still shewed his love and desire of the wages of unrighteousnesse; God bad him goe, but was angrie that he went. When the hearts of people are waxed grosse, their eares dul of hearing, & their eyes by themselves closed, lest they should see, heare, understand, and bee converted: Then God blinds, makes deaf, and takes away their understanding. God hardens them according to the most holy and just rule of his will, who (being come to Pharaoh's case) harden themselves and so he hardens, whom he will: And then is there no disputing with God. God sends strong delusions, that they should beleev'e lies, who would not receive the knowledge of the truth.

Thus Gods al-seeing eyes beholding from a eternitie, what courses he on his part would take, and how among his people the Rulers and Teachers should faithfully doe, what he ordered and appointed for the salvation of their people; seeing even them also who are not in Christ, not by his or the Rulers or teachers default, but by their owne consulting with flesh and blood, and disobedience to Gods will revealed to them: Simul & semel hee decreed the condemnation of them most justly (as Esau's) before actually they had done good

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Ier. 11. 8. and

Mat. 11. 25.

1. Kings 22. 23.

Num. 22. 12.  
& 19. & 22.

2. Pet. 2. 15.

Act. 28. 27.

Rom. 9.

2. Thes. 2. 11.

Rom. 9.



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Iohn 3. 18.

or evils; and therein tends Christs speech; *He that beleeves not, is condemned already.*

These things being thus, it may be hence concluded; 1. That in wicked mens neglecting or contemning Gods dealing with them, and the order and course appointed by God for their salvation, some sooner, some later fall off from, or reject the meanes of their salvation. The *Gadarens* after one miracle done among them, upon the losse of their swine, beseech Christ to depart out of their coasts. The *Jewes at Antioch* heare the Gospell preached to them *one Sabbath*; but the next Sabbath drive the *Apostles* out of their citie. They of *Capernaum* and *Barthaida* had many great works of Christ done among them; but repented not. *Demus* heard the Gospell, walked with the *Apostles* for a time, but at length fell off to the present world. *Julian the Apostate* heard the Gospell; professed the same for a time; at length violently and maliciously persecuted it. *Judas* heard the Gospell, preached it, continued a long time with Christ and the *Apostles*; was unsuspected of the *Apostles*: till at length he betrayed his *Master*; and died desperately.

2. That carelesnesse and want of due consideration opens a very great gappe on mans part to his owne ruin. As not to regard the trumpet of Gods warning them: his miracles, promises, threats, &c. to preferre mans folly before Gods wisdom in the mouth of his messengers; to prefer this worlds wealth before the true treasure; momentary pleasures before pleasures at Gods right hand for evermore: To feare men that can but kill the body,

and



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5. That the wicked, who lived in the true Church, since Christs time, lost their title to happinesse joyntly by *Adams fall*; and by falling off from the hope in Christ, promised in their *Ancestors at Babels building*; and by each mans owne actuell sinne in some or al the degrees aboue named; falling from the hope of salvation through Christ, already come and preached to them.

6. That God from all eternity decreed the hardening of them, that obstinately harden themselves; the blinding of them, that obstinately blinde themselves; the forsaking of them, that obstinately forsake him; that will follow their owne courses, their wicked *Ancestors steps*; and impiously bid God depart from them?

Furthermore from these two sections considered together, arise these conclusions.

I. That the condemnation of the wicked is meerly of & from mans default; where the trumpet is not blowne, both by default of *Rulers and teachers*, and also in regard of their owne sinnes, in which they dye. And where *Rulers and teachers* doe their duties, by the sinnes of each particular person.

II. That the wickednesse of the damned is not the cause of Gods will to damne them: for sinne in man, which is evill, cannot produce justice in God (which is holy and good, and an attribute of God before sinne ever was) as its effect: But Gods holy and just will is the square of his actions. Yet sin in man truely his owne worke is cause of damnation in himselfe; a bad effect of a bad cause. So treason

is the cause of the traitors condemnation and death; but the law of the land being the rule of justice, is the cause, that the Iudge wills the condemnation, and puts to death the Traitor.

III. The worke of any of Gods free Graces and favours not merited by any man; proceedeth not *de facto* so farre with some men, as with others, by default of the men themselves. The benefit of his raine & sun extends to all, so also many other outward gifts: Christ wrought one miracle among the *Gadarens*, but at that time preached not the word in their Cities; for they would not, Christ did many great works in *Corazin*, *Bethsaida*, and *Caper-naum*; preached there, when as they repent not, he pronounces a woe against them. God caused the word to be preached to *Demas*; gave him societie with the *Apostles*; but left him to the corruption of his heart embracing this present world. God caused the word to be preached to *Julian*, according to which he walked for a time, and encouraged *Christians*; but at length God left him to the cruelty of his owne heart to persecute *Christianity*. God made *Indas* an *Apostle*; he according to his office walked a while, and preached the Gospell; but at length God left him to the covetousnesse of his heart, to betray the Lord of life, and to desperation.

IV. They which be adjudged to condénation, discern and make themselves differ from the rest by being disobedient and rebellious to the order and course appointed by God for mans salvation. God made *Paul* differ from *Demas* and other

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ther wicked men by the gracious worke of his holy Spirit on him. *Dennas* made himselfe to differ from *Paul* and other godly men, by yeelding to his owne corruption in following this present world.

Lukc 12. 47, 48

V. That they which knew their masters or Gods will, and prepared not themselves for their Masters coming, neither did according to his will, shall be beaten with many stripes; whereas he that knew his Masters will, and did it not, is beaten with few; for unto whom soever much is given, of him much shall be required; so it is with *Gorazin*, *Bethsaida*, *Capernaum*.

Mat. II. 22, 24.

God for *Christ Iesus* sake guide us by his grace and good Spirit, that we may doe his will, and prepare for his coming; and of his infinite mercie pardon, what here hath beene weakly delivered about these great mysteries; and more and more illuminate our understandings in the knowledge of the same; and so powerfully work upon us, that as on his part there is not, so on our part there may be no default; that we may persevere his servants here, & hereafter raigne with him in the Kingdome of glory, for the merits of *Iesus Christ* our Lord.

Amen.

F. I. N. I. S.